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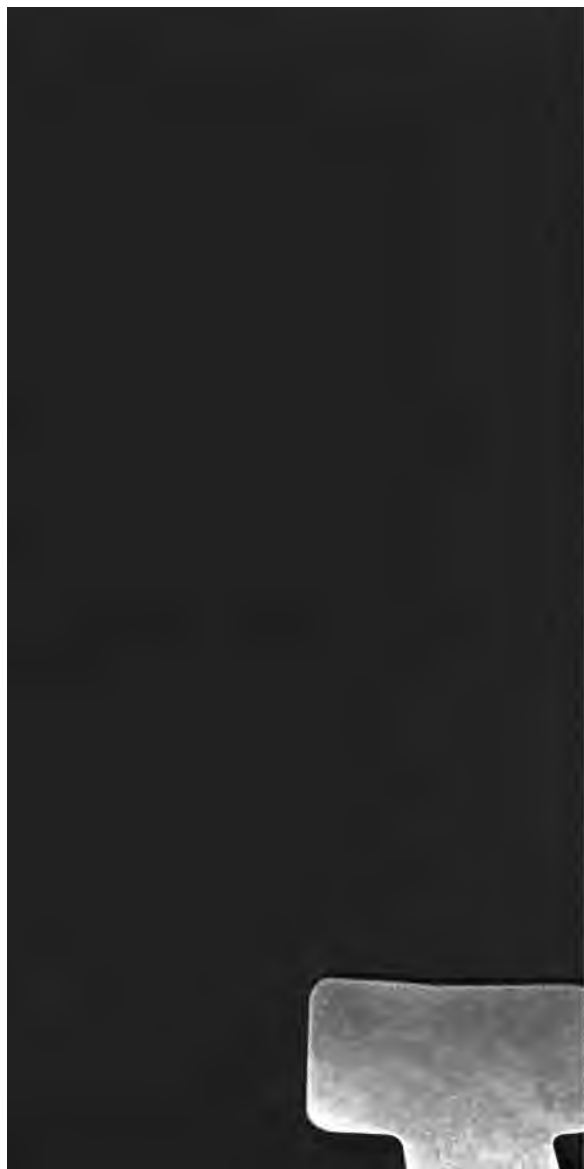
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*ELEMENTS OF THE  
CHRISTIAN RELIGION*

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DRUMMOND









ELEMENTS  
OF  
THE CHRISTIAN RELIGION;

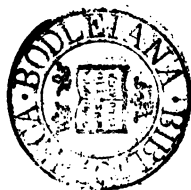
BEING  
*Sketches of Sermons*

PREACHED AT  
ST. JOHN'S, BRIGHTON.

BY THE  
REV. SPENCER RODNEY DRUMMOND, M.A.

LATE PERPETUAL CURATE OF ST. JOHN'S,  
CHAPLAIN TO LORD VISCOUNT MELVILLE.

SECOND EDITION.



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TO

THE RIGHT REVEREND FATHER IN GOD,

ASHURST TURNER,

**Lord Bishop of Chichester,**

IN THANKFUL REMEMBRANCE OF THE FOSTERING CARE,

AND EPISCOPAL SUPPORT,

THROUGH THE INSTRUMENTALITY OF WHICH,

UNDER THE DIVINE BLESSING,

THE ESTABLISHMENT OF ST. JOHN'S SCHOOL WAS EFFECTED,

AND,

IN DEEP AND HEARTFELT GRATITUDE FOR MUCH

PERSONAL KINDNESS,

**These Pages**

ARE

MOST RESPECTFULLY DEDICATED.





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# PREFACE

TO

## THE FIRST EDITION.



I HAVE so often found myself at a loss for a short and yet comprehensive book adapted to the reading of the rich or poor, which I could give, at once, as introductory to future conversations upon the subject of Religion, that I have made some Sketches from different Sermons preached at St. John's ; and now put them forth, under the title of "ELEMENTS OF THE CHRISTIAN RELIGION," in the hope that, by the blessing of Almighty God, my conversational labours afterwards might be lightened, and my Pulpit instruction better understood.

It is quite obvious that, in such a small elementary work, it is not in my plan to *discuss* any doctrine, or to enter upon any controversial argument.

viii *Preface to the First Edition.*

The object aimed at, in the presentation of these subjects to the public eye, is the same in their *present* form of sketches, as in their *former* more enlarged composition for the flock over which I am placed : viz.—*To express* the ideas in clear and distinct language ; *to give*, as much as possible, both the letter and the spirit of the Holy Bible, and of the Book of Common Prayer ; and *to endeavour to avoid* the use of difficult words, whenever the force of that which I wished to convey would not be weakened : so that, BY THE TEACHING OF GOD THE HOLY GHOST, *the attention* might be awakened, *the understanding* enlightened, *the affections* drawn heavenwards, and *the character* improved.

S. R. D.

# PREFACE

TO

## THE SECOND EDITION.

---

THE CALL upon the Author for a second Edition of this small work, encourages the idea that the first Edition has been favourably received by those who have read it.

The views he has taken have been from points, far and near, from almost every School by which, for seventy-seven years, he has been privileged to be enlightened.

His aim, for a long time, has been, to meet the question "What is Truth?" and noting, in his Quarto Bible, whatever occurred to him in reading, he has accumulated a mass of information, of which the Notes give some idea, but which he has neither energy nor talent to open out further for the benefit of the Christian Student.

During the course of writing out passages, he has often failed to insert the name of the author from whence the valuable note has been derived. If thus, therefore, he may seem to have purloined, the sin is unintentional, and if offence is taken, the Author hopes by apology to be forgiven. He offers now these few words.

1. Many have been the discussions (since the first issue of this small work in 1845) upon various points to which these Elements refer. But after more than fifty years of ministerial labour, and subsequent thought (when no longer permitted to continue active work), he is not conscious of being willing to retract one word from the *body* of this publication.

2. In the few *Notes*, which are added in this Edition, the Author has been anxious to give to his reader whatever benefit he has himself derived from the information they afford; "Humanum est errare;" but, let it be borne in mind, that some are original, some are selected; for the *former* he is responsible, for the *latter*, he would claim careful examination.

3. The Author commits this republication to the solemn and serious attention of all who undertake its perusal, fervently hoping that the

effect may be to the glory of God, and the growth in grace and knowledge of *all* who, with prayerful and candid minds, enquire into the Truths which it unfolds.





**ELEMENTS**  
**OF**  
**THE CHRISTIAN RELIGION.**



## ADDRESS TO THE READER.

---

MY FELLOW CREATURE,

You and I are born into this present world, and may be called, at any moment, into an eternal world.

I need hardly tell you that HAPPINESS is the object after which every one now seeks ; but the important question is—Do you seek the Happiness here on earth which will constitute the Happiness in Eternity ?

Almighty God, who created all things,—who knows your condition in this world, and every cause of sorrow or of joy which you have,—“desireth not the death of a sinner, but rather that he should turn from his wickedness and live ;” and has revealed in the Holy Bible that there is Happiness HERE and Happiness HEREAFTER.

But He has graciously appointed certain

means to this end ; and the following pages are written to offer some information to you upon this serious and solemn matter.

May God give His blessing to you while you read them. READ them carefully ; THINK upon what you are about, both before and after you do so ; and PRAY TO GOD that you may be of the same mind as David, who thus wrote <sup>1</sup> :

“ I WILL HEAR WHAT GOD THE LORD WILL SPEAK :  
FOR HE WILL SPEAK PEACE UNTO HIS PEOPLE,  
AND TO HIS SAINTS : BUT LET THEM NOT TURN  
AGAIN TO FOLLY.”

<sup>1</sup> Psalm lxxxv. 8 (Bible Translation).

SUBJECT I.  
*ON RELIGION.*

---

JOB XXII. 21.

*Acquaint now thyself with God, and be at peace:  
thereby good shall come unto thee.*

How very few people think of the meaning of the word, RELIGION.

RELIGION is, A SYSTEM OF OBLIGATIONS ;  
or, in other words,

*The Binding of God to Man ;  
The Binding of Man to God ;  
The Binding of Man to fellow Creature.*

The Band is Love.

God reveals to Man, in the Bible,

1. That HE has graciously bound Himself to Man, by the Band of Love ;
2. That MAN is bound to God by the same Band, because God has so loved us ;

3. That MAN is bound to love his fellow Creature, because

*Every man has, The same Heavenly Father ;  
The same gracious Saviour ;  
The same blessed Teacher and  
Comforter.*

“GOD IS LOVE<sup>1</sup>—WE LOVE HIM BECAUSE HE FIRST LOVED US<sup>2</sup>—THIS COMMAND HAVE WE FROM HIM, THAT HE WHO LOVETH GOD, LOVE HIS BROTHER ALSO<sup>3</sup>—HE THAT LOVETH HIM THAT BEGAT, LOVETH HIM ALSO THAT IS BEGOTTEN OF HIM<sup>4</sup>.”

This, then, it is to be RELIGIOUS,—A RELIGIOUS PERSON ; namely,

*To love God ; and to love your Neighbour as yourself<sup>5</sup>.*

IRRELIGION is, WHATEVER BREAKS

*The Binding of God to Man ;  
The Binding of Man to God ;  
The Binding of Man to fellow Creature.*

1. It is Blasphemy to speak of God breaking His Band : for GOD IS LOVE ; and God is unchangeable ;

2. BUT, Though God did not change to Man, the first Man, Adam, in Disobedience, broke the Band which united him to God.

<sup>1</sup> John iv. 8.

<sup>2</sup> 1 John iv. 19.

<sup>3</sup> 1 John iv. 21.

<sup>4</sup> John v. 1.

<sup>5</sup> Matt. x ii. 37-39.

3. Man ceased to love his fellow Creature, preferring the happiness with which *Satan presented* him, to the happiness of the whole World, with which *God had*, in his obedience, *entrusted* him. He listened to the Devil<sup>1</sup>. He disbelieved God: thus he, and all his Posterity in him, became IRRELIGIOUS. But, as we go on in these pages, we shall find how God provided against this ruined state of Man; so that, while, in THE FIRST ADAM, *disobedience broke* the Band, in THE SECOND ADAM, the Lord from Heaven, *obedience preserved* the Band.

<sup>1</sup> Gen. iii. 1-6.



SUBJECT II.

ON HAPPINESS.

---

PSALM xxxii. 1.

*Blessed is he whose transgression is forgiven, whose sin is covered.*

ARE YOU HAPPY? Man was *once* happy.

The time was, when Man was in the Garden of Eden, and in the presence of God was the Happiness of Man. Man was happy while he obeyed God, for there is no happiness, but, in obedience.

But when Man, tempted by Satan, disobeyed God, Man ceased to be happy. (A)

HE SINNED, NOT LOVING GOD; for a Sinner is, one who disobeys what God commands<sup>1</sup>; and God commands Man to love God<sup>2</sup>; and his Neighbour as himself.

(A) *Sin*, is the transgression of the Law, 1 John iii. 4.

*Love*, is the fulfilling of the Law, Rom. xiii. 10.

See General Thanksgiving, Prayer Book.

God says, *that* man is happy, or blessed, who—Psalm xxxii. 1, 2; Job v. 17-27; Jer. xvii. 7, 8.

<sup>1</sup> 1 John iii. 4.

<sup>2</sup> Matt. xxii. 37-39.

BUT AGAIN; God provided a means, and held out to Man a blessed hope, whereby Man should not be always unhappy.

This was in THE REDEMPTION OF THE WORLD, by the Death and Suffering of our Saviour Christ; *the Means* whereby grace should flow to Man; and *the Hope* upon which Man might yet build for eternal glory.—(Subject ix.)

Men were appointed, moved by the Holy Ghost, to show Man the way to be happy. I will tell you something of this matter in a future page—(Subject III.)

If Man will be happy, he must be satisfied—That, his sins are forgiven;—That, while he acknowledges, with bitter sorrow of heart, what an unworthy sinner he is, yet, upon the authority of what God has revealed in the Word of Truth, the Holy Bible, that,

“GOD SO LOVED THE WORLD, THAT HE GAVE HIS ONLY-BEGOTTEN SON, THAT WHOSOEVER BELIEVETH IN HIM SHOULD NOT PERISH, BUT HAVE EVERLASTING LIFE<sup>1</sup>,”

he, *from the heart*<sup>2</sup>, truly and faithfully believes in this Testimony which God gives of his Son;

<sup>1</sup> John iii. 16.

<sup>2</sup> Rom. x. 9, 10.

and he is thus **HAPPY**, in the assured confidence, that God has, for Christ's sake, forgiven him all his trespasses.

**HAPPINESS IS IN GOD.**

The nearer we approach to God, and live in obedience *to the Will*, and draw out *from the Love*, and are submissive *to the Law*, of God, in that proportion, and in that alone, are we **HAPPY**<sup>1</sup>.

To be *separate* from God by wicked works, to be *averse* to His presence, to be *rebellious* against His will, to be *alienated* from His love, to be *breakers* of His law,—in that proportion, and in that alone, then and there we are **UNHAPPY**<sup>2</sup>. (B)

(B) The *Recreations* of a Happy Man :—

1. Ought to be such, as, while they *Relax* the mind, do not *indispose* it for Communion, and fellowship, with the Father, and His dear Son, Jesus Christ.

2. While they *Amuse*, they do not *dissipate* it.

3. While they *Unbend*, they do not *disjoint* it, for the serious consideration of its own state, or that of others.

<sup>1</sup> Jer. xvii. 7, 8.

<sup>2</sup> Jer. xvii. 5, 6.

## SUBJECT III.

*THE HOLY BIBLE.*

2 TIM. III. 16.

*All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.*

IT is the will of God, That Man should KNOW God from *one Book*, by *one Means*, through *one Channel*, under *one Instruction*.

*The one Book is, the Holy Bible ; (c)*

*The one Means is, through His Son Jesus Christ ;*

*The one Channel is, the Church<sup>1</sup> ;*

*The one Instruction is, through the Ministers of Christ, and Stewards of the Mysteries of God.*

THE HOLY BIBLE, in the language in which it was first written,

IS THE WORD OF GOD GIVEN TO MAN.

(c) I am perfectly persuaded that unless the Sacred Scriptures come to the conscience with the powerful demonstration of the Spirit of God, any other evidence is of very little consequence.

MORRISON.

<sup>1</sup> Eph. iii. 10.

Holy men were inspired to write the very words. Each Book is written by the Holy Man, whose name it bears ; each Book relates the matters of fact as they really happened ; each Book consists of the communication which the Spirit of God made to the mind of the person who wrote it, and he expressed that communication in words which were given him to use, and to record in the Book he wrote.

“ ALL SCRIPTURE IS GIVEN BY INSPIRATION OF GOD.”

It is profitable to man, because it is the only Book which conveys to man, with infallible certainty, correct knowledge of what God would have the world to receive, respecting matters connected with the kingdom of God. Over this kingdom, Satan has a temporary permitted power, chiefly by a *System of Falsehood*. It is the will of God that this power shall be overturned by the *Force of Truth*.

“ IT IS PROFITABLE FOR DOCTRINE.”

If the Church makes mistakes, the Holy Bible will set her right, or reprove her, pointing out her errors ; so that her errors may not ensnare her.

“ IT IS PROFITABLE FOR REPROOF.”

The Holy Bible teaches to “ CEASE TO DO

EVIL;<sup>1</sup>” correcting what is individually, or collectively, faulty in the heart, erroneous in the manner, and inconsistent in the life.

“IT IS PROFITABLE FOR CORRECTION.”

The Holy Bible instructs the Church in righteousness, to “LEARN TO DO WELL<sup>2</sup>,” so that men may not follow that which is the individual choice, but rather aim after that which is obedient to the revealed will and rule of God.

“IT IS PROFITABLE FOR INSTRUCTION IN  
RIGHTEOUSNESS.”

An eminent Christian (Hon. Robert Boyle) wrote thus of the Holy Bible:—“I use the Scripture, not as an arsenal, to be resorted to only for arms and weapons to defend this party, or to defeat its enemies; but a matchless Temple, where I delight to be, to contemplate the beauty, the symmetry, and the magnificence of the structure; and to increase my awe, and excite my devotion to the Deity there preached and adored.”

<sup>1</sup> Isaiah i. 16.

<sup>2</sup> Isaiah i. 17.

## SUBJECT IV.

*THE KINGDOM OF GOD.*

DAN. II. 44.

*And in the days of these kings shall the God of Heaven set up a kingdom, which shall never be destroyed. . . . It shall stand for ever.*

“GOD CREATED ALL THINGS.” The whole World, and every thing contained in it—

“GOD CREATED MAN IN HIS OWN IMAGE AND AFTER HIS LIKENESS<sup>1</sup>.”

God appointed Man to be the lord over the creation, which God created and made. God willed to have this globe under His own authority ; He established it as THE KINGDOM OF GOD, and appointed Man to rule in that kingdom, obedient, and subordinate to God<sup>2</sup>. But, when Man broke the Band which united him to God (Subject I.), Satan was permitted to bear a temporary rule in the kingdom of God over man,

<sup>1</sup> Gen. i. 26, 27.

<sup>2</sup> Gen. ii. 15-17.

and all that was upon the earth. God willed that this ruined World should be restored; because God never changes. *He permits* circumstances to occur, and evils to appear; BUT, the one everlasting purpose of God *never changes*; and every event will ultimately redound to the praise and honour and glory of His great name<sup>1</sup>.

The Bible tells us,

“GREAT IS THE MYSTERY OF GODLINESS: GOD WAS  
MANIFEST IN THE FLESH<sup>2</sup>.”

JESUS was the name which was given to that glorious God Man, in one Christ<sup>3</sup>. He was born a King<sup>4</sup>; His Kingdom is everlasting; and though crucified upon earth, He shall, at a time which God has fixed, return again upon earth, and will have

“THE HEATHEN FOR HIS INHERITANCE, AND THE  
UTTERMOST PARTS OF THE EARTH FOR HIS  
POSSESSION<sup>5</sup>. ALL KINGS SHALL FALL DOWN  
BEFORE HIM: ALL NATIONS SHALL DO HIM SER-  
VICE<sup>6</sup>. THE KINGDOMS OF THIS WORLD SHALL  
BECOME THE KINGDOMS OF OUR LORD, AND OF HIS  
CHRIST<sup>7</sup>.”

<sup>1</sup> The reply of our blessed Lord to Martha illustrates this Idea  
—John xi. 40.

<sup>2</sup> 1 Tim. iii. 16.

<sup>3</sup> Matt. i. 21.

<sup>4</sup> Matt. ii. 2.

<sup>5</sup> Psalm ii. 5.

<sup>6</sup> Psalm lxxii. 11.

<sup>7</sup> Rev. xi. 15.



It is in connection with this glorious idea, that John Baptist exhorted all to

“REPENT, FOR THE KINGDOM OF HEAVEN IS AT HAND.”

Man enters into this Kingdom through the

“WASHING OF REGENERATION<sup>1</sup>.”—(Subject XIV.)

The proclamation of the kingdom was made, by the Lord Jesus himself<sup>2</sup> : His twelve Apostles<sup>3</sup> ; the seventy Elders<sup>4</sup>, whom Jesus sent forth ; and all the Ambassadors for Christ (from the day upon which He breathed the Holy Ghost upon His apostles, until the day when He will come again to take visible possession of His Kingdom, and triumph gloriously), have to accomplish this their commission, PREACH THE KINGDOM OF GOD<sup>5</sup>.

It is this great subject, “THE KINGDOM OF GOD,” to which every thing in the Sacred Scriptures is subordinate.

It is not too much to say, that it is for the glory of God, in the manifestation of Himself in the Kingdom of God, that the Bible is given ; and in every passage where these words occur (whether used in a literal, or spiritual sense), the interpretation (it is believed) will harmonise with that view of the subject, which is here so concisely exhibited.

<sup>1</sup> Tit. iii. 5—Baptismal Service.

<sup>2</sup> Luke ix. 2.      <sup>4</sup> Luke x. 9-11.

<sup>3</sup> Luke viii. 1.

<sup>5</sup> Isaiah lii. 7.

## SUBJECT V.

*THE CHURCH.*

EPH. I. 22, 23.

*And hath put all things under his feet, and gave him to be head over all things to the Church, which is his body, the fulness of him that filleth all in all.*

As I am a Minister, that is, called to be a servant of Christ, in the Church,(D) and set apart for that purpose, I am anxious to remind you, that “the visible Church of Christ is a congregation of faithful men, in which the pure Word of God is preached, and the Sacraments

(D) Every human being, who, from the time of Adam to this hour, according to the dispensation in which he lived, has received in His Heart what God reveals of Himself, is a Member of the Visible Church of Christ.

This Embraces:—

His only Worship—

Faith in a promised Messiah—

A hearty, and practical, obedience—

Messiah, the Head.

Church, the Body.

duly administered, according to Christ's ordinance in all those things that of necessity are requisite to the same<sup>1</sup>." It is a visible and permanent organisation, chartered and endowed with spiritual gifts for the Salvation of Man.

THE INVISIBLE CHURCH is composed of a great multitude of every Tongue, and People, and Nation, under Heaven, who are taught of God the Holy Ghost, their hearts renewed, their faith simple, their lives consistent, their works manifesting their faith. They are the Body of Christ, and Members in particular<sup>2</sup>. Their Heavenly Father watches over them; their Blessed Advocate and Intercessor ever pleads for them; their Comforter, until their Lord's return, dwells with them, and shall be in them<sup>3</sup>. Their sorrows and their joys are one, with those of their blessed and adorable Lord and Master. Their *Peace* begins and ends on Him (Subject *xxi.*); their *Hopes* are fixed in Him; and for His glorious return they look, as their promised, their abiding *Happiness*.

THE VISIBLE CHURCH is a body taught by Bishops, Priests, and Deacons: the whole body are baptized into the name of the Father, and of the Son, and of the Holy Ghost, with water.

<sup>1</sup> Articles of the Church of England, *xix.*

<sup>2</sup> *1 Cor. xii. 27.*

<sup>3</sup> *John xiv. 17.*

THEIR FAITH is publicly declared in symbols, or creeds ; for the most part such as are found in the Prayer Book of our Church—the Apostles', the Athanasian, the Nicene. THEY OBEY the ordinances of Christ. HER MINISTERS are ordained of God to their holy functions, by the laying on of hands, in apostolic succession ; and her respective members, clerical and laity, have their assigned duties, to the edifying of the body, in love<sup>1</sup>. The Church is the glass, or mirror, that reflects the whole effulgence of the Divine character : it is the scene of the manifestation of the Divine perfections ; it is by it that an invisible Christ is made known to the visible World.

The Church of England is a portion of the one Universal and Apostolic Church. It was long oppressed by Papal error and superstition ; but when holy men PROTESTED against the usurped authority which the Papal Church had assumed, the branch of the Holy Universal Church in England threw off the oppression of Papal tyranny, and was reformed.

ITS DOCTRINE is as perfect as is consistent with human frailty.

ITS DISCIPLINE and ITS PRACTICE continually require holy and prayerful scrutiny ; to the end

<sup>1</sup> Eph. iv. 16.

that the exercise of *the one* may be conducive to all holiness and godliness of living ; and that *the other* may commend itself as the mighty testimony, that “ God is in Her, of a truth.”

## SUBJECT VI.

*THE PRAYER BOOK.*

1 COR. XIV. 15.

*I will pray with the spirit, and I will pray with the understanding also : I will sing with the spirit, and I will sing with the understanding also.*

THIS Book is the Manual for Public and Private Devotion, which the Church of England has appointed for the use of all her members.

It is, as the direction of a wise and judicious mother, for the holy training of all her children, that they may be guided in the right path to glory, and possess safe and wholesome instruction ; so that they “ may be led into the way of Truth, and hold the Faith in unity of Spirit, in the Bond of Peace, and in Righteousness of Life.”

Its excellence, its scriptural tone, has been ever acknowledged ; and one of the most able men (of those whose error, however, it was to be separated from her pale, and to promote

division from her worship) has left it on record, when addressing a public meeting—

“I trust none in this assembly will do me the injustice of supposing that any reflection is intended upon the Liturgy. Though a Protestant Dissenter, I am by no means insensible to its merits. I believe that the evangelical purity of its sentiments, the chastised fervour of its devotion, and the majestic simplicity of its language, have combined to place it in the very first rank of uninspired composition.”—ROBERT HALL.

Every Churchman loves the Prayer Book—blesses God for its compilation—enters into the reality of its *Confessions*—humbly appropriates the authoritative declarations of *Absolution* and *Remission of Sins*—desires to unite in its *Prayers*, its *Praises*, its *Thanksgivings*.

The Churchman traces himself out, from the ordinance of the *Sacrament of Baptism*, through the *Catechetical* instruction, to *Confirmation*; and then to the ordinance of the *Sacrament of the Lord's Supper*. He passes on to the holy solemnity of *Matrimony*; the support of Prayer in *Sickness*; and, lastly, to the solemn Order for the *Burial of the Dead*.

In the course of his earthly pilgrimage, its other Offices occupy his mind, according as

circumstances present them to him ; and in all his devotional exercises, the Churchman seems to wonder at the goodness of God, in having provided such a body of rich and gracious language, the very actual words of Holy Writ, adapted to the weakest powers, but enriched by language, in which the highest order of human intellect cannot fail to find profit and instruction. (E)

(E) The author cannot resist the inclination to press, most earnestly, the possession by every Churchman, especially the Ministers, of "Common Prayer, with Scripture Proofs"—Prayer Book and Homily Society; and, "The Prayer Book Interleaved," published by Rivingtons.



## SUBJECT VII.

*THE UNITY IN TRINITY.*

REV. IV. 8.

*And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.*

THE great and glorious Being, by whom all things are and were created, is JEHOVAH: a name quite incapable of being understood.

THERE IS ONLY ONE LORD; *i.e.* JEHOVAH.

“THE LORD OUR GOD IS ONE LORD<sup>1</sup>.”

But Jehovah condescends to make known to the creatures of His hands on this globe, that, as He had made and created it, and had placed man in it, but that man had ceased to be happy in it (Subject II.), still He would accomplish His all-gracious purpose, of having

<sup>1</sup> Deut. vi. 4.

this globe *very good*, by restoring it to its original perfect condition, and making every thing happy in it, which had become miserable, and ruined.

JEHOVAH willed, that on this globe His kingdom should be visibly established; that kingdom to be called,

THE KINGDOM OF GOD.

Now Man can never comprehend Jehovah. There is nothing more difficult than to write, or speak, upon unfathomable mysteries, and incomprehensible subjects, so as to avoid being misunderstood. Many have used such words to express their ideas, as have caused their readers, or hearers, to believe they entertained a heresy, against which their own minds would have been the very first to revolt. If a person could comprehend the wisdom of a highly instructed master, the intellect of that person would be as great as that of his master. If Man could comprehend the Wisdom of Jehovah, the absurd conclusion would be, that *Finite*, or Limited Wisdom, would be capable of grasping *Infinite*, or Unlimited Wisdom. When JEHOVAH speaks through the inspired Word, Man is to believe, or apprehend, what he cannot understand, or comprehend.

## THE BIBLE IS TO BE BELIEVED.

If Man cannot receive it by the exercise of Reason, Reason is to bow to Revelation : for though there may be, and there is, much in the Bible which is *above* the Reason of Man, and therefore humbly to be believed, there is nothing which is *contrary* to the Reason of Man, and therefore nothing to be by pride rejected.

## THERE IS ONLY ONE GOD, JEHOVAH.

“The Godhead of the Father, and of the Son, and of the Holy Ghost, is all one :—the Glóry equal, the Majesty co-eternal. Such as the Father is, such is the Son, and such is the Holy Ghost. One uncreated, incomprehensible, eternal, Almighty God, and Lord.<sup>1</sup>”

## THERE IS NONE OTHER GOD BUT ONE.

<sup>1</sup> Athanasian Creed.

## SUBJECT VIII.

*THE TRINITY IN UNITY.*

I JOHN v. 7.

*There are three that bear record in heaven, the Father, the Word, and the Holy Ghost : and these three are one.*

“O ! HOLY, Blessed, and Glorious Trinity ; three Persons and One God—Have mercy upon us, miserable sinners.”

We are not to understand by the word “PERSONS” (when applied to the distinctive expression of the assumed relationship in Godhead, of the Father, and of the Son, and of the Holy Ghost) *separate existences of a different nature, but united distinctions in the same nature.* The persons in JEHOVAH are co-equal in all the perfections and attributes of Godhead ; but gradative, or successive, in their respective offices and operations.

JEHOVAH reveals himself in the Holy Bible ;

JEHOVAH must make himself known to man, or man could never know JEHOVAH. If the sun is to shine into a room filled with darkness, it must be the sun that must disperse the darkness, not the darkness go out to the sun. Ignorance of JEHOVAH is the source of all evil. The consequence is Death.

“THIS IS LIFE ETERNAL,”

says the Blessed Lord himself,

“THAT THEY MIGHT KNOW THEE, THE ONLY TRUE GOD,  
AND JESUS CHRIST, WHOM THOU HAST SENT<sup>1</sup>.”

And the Holy Ghost is promised to be sent from the Father, and from the Son, to guide the Church into all truth<sup>2</sup>.

This, then, is the conclusion to which the whole body of the Universal Church has arrived, upon the subject of the Trinity: That the more that the ministration of the servants of God, the stewards of the mysteries of Christ, lead and tend to unfold the revealed Being of God, as manifested in the assumed relationships of God the Father, God the Son, and God the Holy Ghost, in order to the shewing forth of the Divine will to redeem the World, and save the Church, the more Holy (that is, the more

<sup>1</sup> John xvii. 3.

<sup>2</sup> John xv. 26; xvi. 13.

separated and devoted to the service of God) will the practice of those become, among whom those Truths are clearly set forth.

“The whole three Persons are co-eternal together, and co-equal ;—so that in all things, the Trinity in Unity, and the Unity in Trinity, is to be worshipped.<sup>1</sup>”

<sup>1</sup> Athanasian Creed.

## SUBJECT IX.

*THE REDEMPTION OF THE  
WORLD.*

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JOHN 1. 29.

*Behold the Lamb of God, which taketh away the sin of  
the world.*

THE Covenant of God is One. God Covenanted to bless Man; and, according to that One Covenant, God graciously reveals it to be His Will immutably to rule. But God made known, at different and successive periods of the world, certain matters connected with this blessing, according as it seemed best to His Godly wisdom. These periods of the World are called DISPENSATIONS. There was the *Adamic*, the *Patriarchal*, the *Noahic*, the *Abrahamic*, *Mosaic*, *Judaic*, the *Regal*, the *Prophetic*, and the one, preceding this last, *the Christian*. This last (which is the one in which we now live), is, *the Spiritual*, or *Dispensation of the Spirit*. Throughout all these

Dispensations, the Redemption of the World was never lost sight of.

When the whole World was ruined, the Son of God vouchsafed to be promised as the Redeemer of the whole World—"As in Adam all die, so in Christ shall all be made alive."<sup>1</sup> So that to whatever extent the CURSE REACHED, affecting Creation, in connection with the pride and rebellion of the First Adam, to the same extent the REDEMPTION REACHED, affecting Creation, in connection with the Humiliation and Obedience of the Second Adam. But in this Redemption there are important distinctions preserved in the ACT OF REDEMPTION, as well as in the COMMUNICATION OF THIS ACT. I am now only writing of *the Act of Redemption*. The Redeeming Act was the distinct act of Jesus, the God Man; BUT, not separate from the Father, and the Holy Ghost; and great and grievous are those errors into which we shall fall, if, on the one hand, *we confound* the acts of Unity in Trinity; or, on the other hand, *separate* the acts of Unity in Trinity. *The Act of Redemption*, which is revealed in Holy Writ, is ever exhibited as *distinct*, but never *separate*, or *confounded*. Let me, then, place this matter in as short a form of

<sup>1</sup> 1 Cor. xv. 22.



## 28 *The Redemption of the World.*

words, as the incomprehensible nature of the glorious plan will permit me.

The Glory of the Eternal Unity in Trinity, and Trinity in Unity, is manifested in the ACT OF THE REDEMPTION OF THE WORLD, as well as in THE COMMUNICATION OF THE ACT ; or, the Salvation of the Church.

GOD THE FATHER *willed*, the Redemption of the World, and gave His Son to be the Redeemer.

GOD THE SON *willed*, the Redemption of the World, and gave himself ; vouchsafing to become God and Man in one Christ, and in whose blood Redemption should be made.

GOD THE HOLY GHOST *willed*, the Redemption of the World, and condescended<sup>1</sup> to give himself, to dwell in the assumed nature of the God Man, Jesus, the Christ.

“We bless Thee for our Creation, Preservation, and all the Blessings of this Life ; but, above all, for thine inestimable Love in the Redemption of the World by our Lord Jesus Christ ; for the means of Grace, and for the hope of Glory<sup>2</sup>.”

<sup>1</sup> However feebly this word expresses the Idea, I know of none other that approximates to the conveyance of it.

<sup>2</sup> General Thanksgiving.

## SUBJECT X.

*THE SALVATION OF THE  
CHURCH.*

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ISAIAH XLV. 17.

*But Israel shall be saved in the Lord with an everlasting  
salvation.*

WHEN the whole World was ruined in Adam, through the breaking of the Band of Love, (Subject I.) and God gave a promise of its Restitution in the Seed of the Woman, God willed (to the end that the Promise should be kept alive in all the World) that there should be a people, chosen by himself, out of all the world, whom He called **THE CHURCH** (Subject v.). Now the *Redemption of the World* is one thing; the *Salvation of the Church* is another. For, *Redemption* takes up, as it were, the whole fallen mass: *Salvation* is manifested in the blessing to the Church. The World is, as it were, the scaffolding poles for the erection of this

### 30 *The Salvation of the Church.*

glorious Temple, which Jehovah erects to the manifestation of His own Glory.

UNITY IN TRINITY, and TRINITY IN UNITY, is made known in the REDEMPTION OF THE WORLD (Subject IX.) ; so also, UNITY IN TRINITY, and TRINITY IN UNITY, is made known in the SALVATION OF THE CHURCH, THE COMMUNICATION OF REDEMPTION.

GOD THE FATHER *willed*, “to choose the Church *in* Christ, *out of* Mankind ; and to bring it, *by* Christ, to everlasting Salvation<sup>1</sup>,” so that, while *in* the World, it is known *from* the World.

GOD THE SON *willed*, to be revealed to the Church as Jesus, the Christ, by grace through faith. He *willed*, to be confided in by the Church, as the Anointed of the Father ; *in* whom Atonement for sin, and a Righteousness *in* which to be found justified, should be secured for all obedient followers.

GOD THE HOLY GHOST *willed*, to be the Giver of Life, *teaching* the Church, through the revealed Word, and Sacramental ordinances, by the Ministers of Christ ; *guiding* her into all Truth ; *comforting* and *sanctifying* her through the same ; and *working Faith*, and *Love*, and all other the fruits and effects of His indwelling Life *in* her, until Jesus Christ shall return again, to take possession of His kingdom.

<sup>1</sup> See Articles of the Church of England, xvii.

## SUBJECT XI.

*THE LAW.*

MATT. XXII. 34-40.

*On these two commandments hang all the law and the prophets.*

THE will of God, as revealed, is, that Man should be *perfectly obedient* in order that he may be *perfectly happy*. Perfect obedience cannot exist without Love. "GOD IS LOVE." Therefore God shews to Man what perfect Love is, when He gives him the Law of the Ten Commandments, that he may be perfectly obedient.

As God commands, "MY SON, GIVE ME THINE HEART<sup>1</sup>," and the Law of God is, "*Love to God and love to Man with all the Heart*;" and further, the Prayer after each Commandment is, that the Lord would incline our hearts to keep *that* Law, it follows that, "BY THE LAW IS THE KNOWLEDGE OF SIN<sup>2</sup>:" and, that, as "LOVE IS, THE FULFILLING OF THE LAW<sup>3</sup>,"

<sup>1</sup> Prov. xxiii. 26.<sup>2</sup> Rom. iii. 20.<sup>3</sup> Rom. xiii. 10.

so, "SIN IS THE TRANSGRESSION OF THE LAW<sup>1</sup>:" *thus*, if *we* do not love God, with all our heart, with all our mind, with all our soul, with all our strength, and love our Neighbour as ourselves, and do to all Men, as we would they should do unto us, we do not love as we ought; *that is*, we are the Breakers of the Law of God. (F) But the Law of God must be fulfilled, or, never can Man be happy. So, as none of the seed of THE FIRST ADAM, entailing and following *his* Sin, could *perfectly* Love, and consequently be *perfectly* happy, (and yet God's Law cannot change, or be broken), God provided, in His Infinite Wisdom, a Way, by which the Law *should be* fulfilled, and God be *perfectly* loved, in THE SECOND ADAM, the Lord from Heaven; who, as the Head of all who believe in Him (they being born from above), should convey to *His* seed the blessing

<sup>1</sup> 1 John iii. 4.

(F) A learned head by no means implies, a loving heart.

There is a state of mind (which by some is called a Religious one) which is *too sincere* for Hypocrisy, *BUT too transient* to be profitable, *too SUPERFICIAL* to reach the heart, *too UNPRODUCTIVE* to proceed from it.

It has discernment enough to *distinguish Sin*, *BUT*, not Religion enough to *oppose* it; *Compunction* sufficient to soften the heart, *BUT*, not *vigour* sufficient to reform it.

*It laments*, when it has done wrong, and *performs* all the functions of Repentance for Sin, *EXCEPT* the forsaking it.

It has *everything of Devotion*, *EXCEPT* its stability; and *gives everything to religion*, *EXCEPT* the heart.

of *His* obedience, as did the First Adam, the Head of all who disbelieve, convey to *His* seed the curse of *His* disobedience.

The Lord Jesus Christ was the only one who was ever born in this world that did not commit Sin; *that is*, who ever loved God and Man with a perfect heart. They, who are born of the Spirit that was in Him, who partake of His Spirit

("AND IF ANY MAN HAVE NOT THE SPIRIT OF CHRIST, HE IS NONE OF HIS<sup>1</sup>"),

they love God and Man, just in proportion as they love Him, who so loved them.

"THIS IS THE LOVE OF GOD, THAT WE KEEP HIS COMMANDMENTS<sup>2</sup>." "IF YE LOVE ME, KEEP MY COMMANDMENTS<sup>3</sup>." "IF YE KEEP MY COMMANDMENTS, YE SHALL ABIDE IN MY LOVE; EVEN AS I HAVE KEPT MY FATHER'S COMMANDMENTS, AND ABIDE IN HIS LOVE<sup>4</sup>." "WHOSOEVER BELIEVETH THAT JESUS IS THE CHRIST IS BORN OF GOD: AND EVERY ONE THAT LOVETH HIM THAT BEGAT LOVETH HIM ALSO THAT IS BEGOTTEN OF HIM<sup>5</sup>." "THIS COMMANDMENT HAVE WE FROM HIM, THAT HE WHO LOVETH GOD LOVE HIS BROTHER ALSO<sup>6</sup>."

<sup>1</sup> Rom. viii. 9.

<sup>3</sup> John xiv. 15.

<sup>5</sup> 1 John v. 1.

<sup>2</sup> 1 John v. 3.

<sup>4</sup> John xv. 10.

<sup>6</sup> 1 John iv. 21.

## SUBJECT XII.

*THE GOSPEL.*

## LUKE VIII. 1.

*And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God.*

THE GOSPEL is GLAD TIDINGS, *or* GOOD NEWS.

“HOW BEAUTIFUL UPON THE MOUNTAINS ARE THE FEET OF HIM THAT BRINGETH GOOD TIDINGS, THAT PUBLISHETH PEACE; THAT BRINGETH GOOD TIDINGS OF GOOD, THAT SAITH UNTO ZION, THY GOD REIGNETH<sup>1</sup>.”

God makes known glad tidings concerning the Kingdom of God; a subject in which the whole world is interested. It is the good news respecting THE WAY which *Divine Love* designed; which *Divine Wisdom* planned; which *Divine Power* executed, whereby the purposes

<sup>1</sup> Isaiah lii. 7.

of the *Divine Will* should be accomplished ; whereby

“ MERCY AND TRUTH MET TOGETHER, RIGHTEOUSNESS AND PEACE KISSED EACH OTHER<sup>1</sup>. ”

The GLORIOUS GOSPEL proclaims the glory of God in the way by which *the usurped kingdom* of Satan shall be overthrown, and *the rightful kingdom* of God shall be established throughout all generations.

The glorious Gospel is compared to light, which disperses the darkness with which the eye of the natural mind is filled<sup>2</sup>: GOD THE HOLY GHOST works upon the hearts of those who, hearing the news, receive it ; while THE GOD OF THIS WORLD, SATAN, blinds the minds of those to whom it is hid, so that they do not believe it. The glad tidings of the Kingdom of God may be thus condensed :—

“ GOD HAS PROVIDED A MEANS, WHEREBY HIS BANISHED SHALL NOT BE EXPELLED FROM HIM<sup>3</sup> : ” *the door of entrance* to the kingdom is open to every one in the whole world, who desires admission to the Church ; there is, *forgiveness of sins* to all them that are penitent ; a *complete justification*, in the sight of God, in Christ

<sup>1</sup> Psalm lxxxv. 10.

<sup>2</sup> 2 Cor. iv. 3-6.

<sup>3</sup> 2 Sam. xiv. 14.



Jesus: in the Conscience, by Faith: before Men, by Works: *access to the throne of grace* in His name, who ever liveth to make intercession; and *an abundant entrance* into everlasting glory. All these blessings, and all that is needful for time and for eternity, are provided in the Gospel, for all and every one, who, hearing the Gospel trumpet, enlist under the banner of love, as Christ's "faithful soldiers and servants, unto their lives' end;" unreservedly and unqualifiedly believing *in the heart*, confessing *with the mouth*<sup>1</sup>, and making manifest *in the life* that He, who is the Anointed, to

"FINISH TRANSGRESSION, TO MAKE AN END OF SIN,  
TO MAKE RECONCILIATION FOR INIQUITY, TO  
BRING IN EVERLASTING RIGHTEOUSNESS, AND TO  
'SEAL UP THE VISION OF PROPHECY'<sup>2</sup>,"

IS THE SON OF GOD<sup>3</sup>, THE LORD GOD FROM HEAVEN, THE CRUCIFIED JESUS.

The proclamation of *the Gospel of the kingdom* (NOT *the kingdom of the Gospel*), is entrusted to those who are ordained of God, called to the ministry, and appointed by the laying on of hands of those who have authority so to do. These "AMBASSADORS FOR CHRIST"<sup>4</sup> declare *the*

<sup>1</sup> Rom. x. 9.

<sup>2</sup> Dan. ix. 24.

<sup>3</sup> 1 John iv. 15.

<sup>4</sup> 2 Cor. v. 20.

*Gospel of grace* to which they are called, according as a door of utterance is vouchsafed them ; BUT, *the grace of the Gospel* is brought home to, and established in, the heart of the Hearer, to the production of spiritual fruit, as seemeth best to the wisdom and power of the Holy Ghost.

## SUBJECT XIII.

*THE SABBATH DAY.*


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 JOHN IV. 24.

*God is a spirit : and they that worship him, must worship him in spirit and in truth.*

IT is hardly too much to say, that the Sin of SABBATH-BREAKING involves the seed of almost every other sin, into which the evil passions of mankind are prone to lead them.

The first notice we have in Holy Writ, of the command to Sabbath observance, is GEN. ii. 1-3 ; again in EXOD. xx. 8 ; again in EXOD. xxxi. 13 and 17 ; and, once more, we read of a special reason assigned for the due regard of the Holy Day, in DEUT. v. 15. The revealed object wherefore God thus separated to a holy purpose one seventh portion of time allotted to man, apparently is, to lead Man, who had lost his Rest and Peace through the rebellion of the First Adam, to seek a future rest, of which the

Sabbath Day was introductory and emblematic, AND to remind Man of that Redemption from the Curse (which Sin entails), which was in, and by, the Atoning Blood of Jesus, the Lamb of God, prefigured in the Redemption from the Bondage of the children of Egypt.

Thus, therefore, under THE JEWISH DISPENSATION of the Covenant, it was Sin (and in some cases punished with immediate death) to desecrate the Seventh Day, which God had consecrated to the special end of noting, for ever, the Creation of the World, and the Redemption from Egyptian Bondage. Under THE CHRISTIAN DISPENSATION of the Covenant, it is Sin (and in all cases, under the denunciation of everlasting misery) to break the Holy Sabbath, by which the better Rest, that remains for the people of God, is shadowed forth, and, the greater Redemption from far worse than Egyptian darkness, the Redemption of the World, by the Death and Passion of our Saviour Christ. It is, therefore, against the Sabbath Day that Satan peculiarly opposes himself, through his followers. The experience of every day shews us, that just in proportion as the Sabbath is, or is not, honoured and observed, in that proportion the family happiness is preserved or diminished.

By the law of the Sabbath, ordinary labour,

worldly occupation, common business, is to be set aside; nor are such avocations to be in any-wise encouraged as tend to allure ourselves or others from the Holy purposes to which this Blessed Day is graciously designed. The Word of God is very express upon this matter of alluring others to sin, as well as the pursuing of it ourselves.

“REMEMBER THE SABBATH DAY TO KEEP IT HOLY.”

“THOU SHALT LOVE THY NEIGHBOUR AS THYSELF.”

“THOU SHALT NOT TEMPT THY NEIGHBOUR TO DO EVIL.”

These passages of Holy Writ are solemn warnings, both how we ought to observe the Sabbath, and against the sin of tempting others to desecrate it.

Reflect, then, I pray you, upon this matter. Think no scorn of this solemn command—its obedience may be your life; its rejection your present misery, your eternal ruin: nay, more; it may involve yourself, and whole families, in irretrievable despair. Discountenance the evil of Sabbath-breaking, by preparing and providing against it. One, who is gone to his rest, thus wrote:—“*Cursed is that Gain, Cursed is that Recreation, Cursed is that Health*, which is gained by criminal encroachment on this Sacred Day.”

## SUBJECT XIV.

*ON BAPTISM.*

ROM. VI. 3.

*Know ye not, that so many of us as were baptized into  
Jesus Christ were baptized into his death ?*

BAPTISM (G) is an ordinance which Jesus Christ commanded should be observed ; and it is one of the “two Sacraments as generally necessary to Salvation, which Christ has ordained in His Church.” It is an outward visible sign of Inward and Spiritual Grace. The essential parts of Baptism, are WATER,—IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST.

BAPTISM is the Mean through which the

(G) Baptism is a Sacrament.

It is an ordinance of God (for Christ is God), in obedience to which the Recipients become partakers of Privileges from which they were previously debarred.

They become Members of the Visible Church, and heirs of promised blessings. They are brought into a state of Salvation, and being by nature children of wrath, are hereby made *The Children of Grace.*

life of God, which was lost in the Covenant Headship of THE FIRST ADAM, is again permitted to indwell his posterity, by virtue of their federal Union with their Covenant Head, THE SECOND ADAM, the Lord from Heaven. (H) BAPTISM is the sign and seal of a Covenant of conditional Promise and Blessing; and in the obedience to this Divine ordinance, the Baptized is brought into a gracious state, and implanted with a new power, which is called *Regeneration*; (I) which, as the seed in Nature's soil, requiring the sun, rain, air, for nutrition to fruit-bearing, but is capable of being choked, and rendered fruitless or dead, *so* is that power, analogously, capable of fructifying, or dying; of progressing, or decreasing.

(H) It is a Mystical Change of Spiritual condition and of Relationship to God, implying a practical change, and requiring from the baptized a moral change and improvement.

(I) Charnock writes:—

*In Regeneration* we are passive, and receive *from* God.

*In Conversion* we are active, and turn *to* God.

*Regeneration* is a Spiritual *Change*.

*Conversion* is a Spiritual *Motive*.

The first receiving is wholly the *act of God*, without Creature Concurrence.

When received, we actively, and voluntarily, live in His Sight.

*In Regeneration* there is a Power conferred,

*In Conversion* is the exercise of the Power.

*In Regeneration* there is given a principle to turn.

*Conversion* is our actual turning.

The Minister in the Church regards the act of bringing any one to Holy Baptism, on the part of the members of the Church, as an act of faith, in the name of the Lord Jesus, and in obedience to His command.(κ) The whole of the Baptismal Service is founded upon this basis. The Collects and Prayers *before Baptism*, shew forth, that faith in the Divine Promise is essential to the imparting the blessings to which the subject of it is introduced; and those which are used *after the Baptismal rite*, are as clear in the expression of belief, that the blessings, previously sought, are secured. The baptized person is *buried with Christ*, in His Death; and being so, by virtue also of the *Resurrection of Christ*, he will rise again to life immortal, to be (according to the deeds done in the body) for ever happy, or for ever miserable. The life of Glory to the living members: the life of Misery to the dead members.

Is it melancholy to think how few remember their Baptismal responsibilities. The falling into sins of omission, or of commission, are most awful. The baptized, therefore, who have turned away from God, and from His laws (after

(κ) I cannot but entreat the candid and prayerful reading of a *Note* on the subject of Regeneration, most conclusively drawn up, in "The Chronological Arrangement of the New Testament," by Rev. G. Townsend, upon John iii. 1.



having been dedicated to Him, and to His service), must be CONVERTED from the error of their ways. It is enjoined them to

“REPENT, AND TURN FROM ALL THEIR TRANSGRESSIONS, AND INIQUITY SHALL NOT BE THEIR RUIN<sup>1</sup>.”

It is for them to remember the Holy Name into which, by Covenant relationship, (L) they are engrafted : they have to acknowledge their engagement to Him, to be, as He was, following His example ; and *as* they are called into this state of salvation ; *as* they have become partakers of His life ; *as* they are received, by adoption, into the family of God, and *as* they are incorporated into His holy Church—it is, I observe,

<sup>1</sup> Ezek. xviii. 30.

(L) *Regeneration and Conversion.*

*Regeneration* is the act of God, to the effect of restoring life ; that as a child, born into the *Natural World*, is understood to possess Natural Life, and which Life requires Nursing, Food, Air, to grow, so as to be, and continue, a Subject of the Earthly Kingdom ; SO any one born into the *Spiritual World* is understood to possess Spiritual Life, and which Life requires Nursing, Food, Air, to grow, so as to be, and continue, a Subject of the Spiritual Kingdom.

*Conversion* is the turning from, or back from, the pursuit of that course of Sin, which Faith sees, and on account of which Repentance sorrows. Our blessed Lord shews this out in Luke xxii. 31, 32, where He warns His energetic disciple of the Satanic wish, to sift *all* the Apostles—*ὅμᾶς* ; but, the Special Prayer is for Peter (the personality being marked by the singular, NOT the plural), *περὶ σοῦ*, the singular number being used four times in the thirty-second verse.

for them (in consequence of this indwelling life, and as the effect of their conversion), to crucify the Old Man ; to pray, and wrestle, against the whole body of Sin ; continually mortifying all their evil and corrupt affections, and daily proceeding in all virtue and godliness of living.(M)

(M) Baptismal Service.

Water is the outward visible sign of the inward spiritual grace given unto us in the Sacrament of Baptism.

It is the *means*, whereby we receive this grace.

It is a *pledge*, to assure us of it.

I conceive that there is in Baptism,

1. *A Restoration* to a Covenant Headship.

2. *A Participation* in spiritual Promises.

1. The *former* consequent upon Obedience.

2. The *latter* consequent upon Faith.

So then, Sovereign Grace reveals, that *obedience* to the Ordinance of Christ (through faith in His promise), *entails* the living blessings, which that promise conveys.

In all the contests respecting *Regeneration in Baptism*, let this thought be clear, and then the contest will be much more often for words, than for fact.

The Life lost in the *First Adam* flows to the recipient through, and in, Christ, the *Second Adam*. BY NATURE we are dead in the First Adam : BY GRACE we are alive in the Second Adam. *Baptism* is the appointed ordinance for *Introduction* to this Grace. The *Lord's Supper* is the ordinance for *strengthening* that Grace.

Grace is in the Sacraments.

“One Baptism for the Remission of Sins.” As *without Baptism*, there is no right to believe in Sin remitted, yet, this Article of the Creed does not teach that *Baptism remits Sin*.

There is a mysterious Grace in *obeying the ordinance* ; which, like as *Circumcision*, introduced, into the bonds of the Jewish Covenant, all who partook of *this rite*, so, *Baptism* confers a new life in the *Head over all things*, Jesus the Christ.

## SUBJECT XV.

## ON CHRISTENING.

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 I TIM. VI. 12.

*Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.*

I HAVE often heard persons use a phase, which displays an ignorance I could hardly have expected to meet with in the present day. They request the minister to “HALF-BAPTIZE” a child; Others, in higher life, but with equal want of knowledge upon the matter, send for the Minister, to “NAME” the child. I have always been willing to believe that the error has, in some measure, crept into use, through the circumstance of two distinct Offices being ordinarily united in one service.

BAPTISM may be administered without Christening.

CHRISTENING is never performed without Baptism received.

BAPTISM is an ordinance of Christ, and one of the two Sacraments "*generally necessary to Salvation* <sup>1</sup>."

CHRISTENING is an ordinance of the Church, and has its value in the circumstances by which it is accompanied ; and, as an act to be obediently paid by the members of that branch of the Universal and Apostolic Church that has appointed it.

As I have already sketched the subject of Baptism (Subject XIV.), I now only refer to it in reference to, and in connection with, Christening.

CHRISTENING IS, OR IS NOT, UNITED WITH BAPTISM.

If a child is baptized, the Church expects (if life is prolonged) that the child shall be publicly received into its pale. But this obedience to the ordinance of the Church, neither weakens nor strengthens the Sacrament of Baptism, which is an ordinance of Christ.

CHRISTENING IS NOT UNITED WITH BAPTISM, when this Sacrament is only administered. THE MATTER being Water, THE

<sup>1</sup> Catechism.

WORDS being, “in the name of the Father, and of the Son, and of the Holy Ghost.”—“The minister of the parish, or in his absence, any other lawful minister that can be procured, with them that are present, call upon God, and say the Lord’s Prayer, and so many of the Collects appointed to be said before in the Form of Public Baptism, and the time and present exigence will suffer”—“and let no one doubt but that the child so baptized is lawfully and sufficiently baptized, and ought not to be baptized again. If the child lives, it is to be brought into the Church<sup>1</sup>.”

CHRISTENING IS UNITED WITH BAPTISM, when any one is brought into the congregation assembled for public worship, and is presented to the minister by the members of the Church, to be baptized through Water, in the name of the Holy Trinity; and the Church then, by the Minister of Christ in the Church, receives the child into her arms. It is transferred from the arms of the natural parents into the arms of the Spiritual mother: fathers and mothers for God respond to educate it for God, and for eternity; it is signed “with the sign of the Cross, in token that hereafter it shall not be ashamed to confess

<sup>1</sup> See Rubric to Office for Private Baptism.

the Faith of Christ crucified, and manfully to fight under His banner, against Sin, the World, and the Devil ; and to continue Christ's faithful soldier and servant, until its life's end <sup>1</sup>."

The Church expects, that all her baptized members should be brought to be confirmed by the Bishop ; that so they may be admitted to the Holy Communion.

<sup>1</sup> Baptismal Service.

## SUBJECT XVI.

## ON CONFIRMATION.

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I THESS V. 23.

*And the very God of peace sanctify you wholly ; and I pray  
God your whole spirit and soul and body be preserved  
blameless unto the coming of our Lord Jesus Christ.*

“ EVERY particular, or national, church, hath authority to ordain ceremonies, or rites of the church, ordained only by Man’s authority, so that all things be done to edifying.” This is part of the Thirty-fourth Article of Religion of the Established Church.

Upon the subject of the Covenant of God, and of its different dispensations, I have already written (Subject IX.).

The Church, under the MOSAIC DISPENSATION of the Covenant, was ordered to adopt CIRCUMCISION, as the sign and seal of being separated unto God. It was not a matter of *choice*, but a *command*, to be obeyed ; and an ordinance with

which Spiritual, as well as Temporal Blessings, were connected.

The Church, under the CHRISTIAN DISPENSATION of the Covenant, was ordered to adopt BAPTISM, as the sign and seal of being separated unto God. It is not a matter of *choice*, but a *command*, to be obeyed. If it was not administered to Children, the Child of a Christian Parent would be cut off from the covenanted Mercies, which the Child of a Jewish Parent was privileged to claim.(N) The Apostles, and those recorded of in the Actions of the Apostles, baptized whole families upon the Faith of the head of the family. The Church, therefore, from the time of the Apostles, having appointed certain Rites and Ceremonies (which, though not affirmed as the *letter* of Scripture, yet cannot be proved as contrary to the *spirit* of Scripture), has adopted a Rite of Ceremony, in connection

(N) In a conversation with a Baptist Minister, I held this argument:—You have been the instrument of what is called, and you believe to be, the conversion of a Jew to Christianity. While a Jew, he has been himself circumcised and his *three* boys, and thus has been brought into a covenant of blessing for himself and his children. Now he is converted, he has *two* more boys; he wishes them baptized. No, says the Baptist. How now? says the Convert; my *three* other boys have covenanted blessings, under my former faith; and now, upon my new, and as, I believe, my better faith, my *two* boys are in a worse position, than were my other *three*. How is this?



with the Baptism of its members, which is called  
CONFIRMATION.

There seems to be THREE obvious purposes for which the Church teaches that she has ordained Confirmation to be observed, viz.—

A PUBLIC RECOGNITION of our baptismal vow.

A PUBLIC DEDICATION of ourselves to fulfil that vow.

A PUBLIC RECEPTION of Divine Grace, and encouragement to accomplish that fulfilment.

THE NATURE OF OBJECT of Confirmation is beautifully and concisely expressed in the Preface, with which the service of Confirmation, on the day appointed, is commenced—"To the end that Confirmation," &c.

THE IMPORTANCE of Confirmation rests here—In our Baptism, in which (Subject xiv.) is included our being received out of the hands of our natural parents, and placed into the arms of the Church, to be nursed for God, and trained and educated for eternity, under mothers and fathers for God ; *that* was promised for us which would afterwards be required for ourselves. (See the two questions and answers in the Catechism—"What is required, &c."—"Why, then, are infants, &c.")

Confirmation is, as it were, our first spiritual act, and, the remembrance of it, is a strong *prevention* to sin.

THE BENEFITS of Confirmation—

God the Holy Ghost is the gracious Agent in the quickening, teaching, strengthening, and guiding, of all those who seek God—who desire to “Love God and their Neighbour as themselves.”

Therefore the Church recognises, that

*The Blessing* which is to flow down to those confirmed ;

*The Consecration* of such to the Service of God, in Body, Soul, and Spirit ;

*The Laying on* of the episcopal hands to certify to them the Almighty favour and goodness ; and

*Their Final Preservation* unto Life Eternal ; I say the Church recognises, that *all and each* of these great Benefits, are alone expected to be derived from, and vouchsafed through, the Almighty Love, Grace, Might, Wisdom, and Power, of God, the Holy Ghost<sup>1</sup>.

<sup>1</sup> See Collects in the Order of Confirmation.

## SUBJECT XVII.

*THE LORD'S SUPPER.* (o)

JOHN VI. 53.

*Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you.*

“OUR Lord Jesus Christ did institute, and in His Holy Gospel did command us, to continue a perpetual memory of His precious death until His coming again.” The ordinance of Christ, which is THE SACRAMENT OF BAPTISM, was the initiatory ordinance, wherein the New Life was imparted. (P) The ordinance of Christ, which

(o) I am indebted for these thoughts to a beloved friend, and brother minister of the Gospel, now entered into rest, Rev. T. W. Carr, late of Southborough.

(P) Grace may be conferred *through* a Sacrament, but not *by* a Sacrament, as:—

1. Not *by* Water, but *through* the Holy Ghost.

Not *by* Bread and Wine, but *through* the Spiritual Presence.

2. Real, but *not* the Material or Substantial, is “verily and indeed” the Holy Presence.

is THE SACRAMENT OF THE LORD'S SUPPER, is the continuing ordinance, wherein the New Life is invigorated.

It is a remembrance of THE DEATH of Christ,—THE LIFE of Christ,—THE RETURN of Christ.

OF HIS DEATH.—In the breaking of Bread and in the pouring out of the Wine, we witness a representation of Christ's Body broken for us, and Christ's Blood shed for us. It is a commemoration of what is past, in our redemption, viz., His Atonement, and the forgiveness of our sins.

OF HIS LIFE.—We have witnessed a representation of a *crucified Saviour*; we next draw near to have communion with a *risen Saviour*. We eat and drink for the invigoration of our Spiritual Life, the strengthening and refreshing of our souls. HE is the Life; by faith we are the partakers of His Life. And this sacrament seems to have been appointed to cherish, and to increase, that faith. In this view, this blessed ordinance sets forth the communion of the believer with the life of Christ, and the means through which the nourishment of this life is carried on. Therefore,

3. It is the Soul, not the Body, that receives Christ's Presence in the Sacraments.

The late Bishop Spencer (of Madras) supplied me with this Thought.

our beautiful service expresses itself, "We feed on Him in our hearts by faith; we dwell in Christ, and Christ in us; we are one with Christ and Christ with us."

OF HIS COMING AGAIN.—"As often as we do this, we shew forth the Lord's Death till He comes." We look for the blessed hope, when ordinances shall cease, and we shall be no longer absent from the Lord.

Let me now entreat you to draw near, with a penitent heart, a lively faith, an assured hope, and make your humble confession to Almighty God; for "the benefit is great, if, with a true penitent heart and lively faith, we receive that holy sacrament; for then we spiritually eat the flesh of Christ, and drink His blood. Then we dwell in Christ and Christ in us—we are one with Christ and Christ with us." So, also, forget not, **THE BENEFITS** we receive, and **THE DUTY** that is required.

**THE BENEFITS** are, "the strengthening and refreshing our souls by the body and blood of Christ, as our bodies are by the Bread and Wine."

**THE DUTY** required is—"To examine ourselves whether we repent us truly of our former

sins, steadfastly purposing to lead a new life, having a lively faith in God's mercy through Christ, with a thankful remembrance of His Death : and to be in charity with all men."

"From this we find that the qualifications or dispositions of mind required of those who would not eat and drink their own condemnation, are only those which are required of men in every approach to God, viz. Repentance—Faith—Charity—qualities at all times to be obtained, and increased, by earnest prayer to God : so that there cannot be a greater mistake for well-meaning persons, through fear of the difficulties of the preparation, to run themselves into so perilous a sin as that of refusing the appointed ordinance of Christ ; of thus depriving themselves of the sustentation of spiritual life ; and thus excluding themselves from the communion of the faithful.<sup>1</sup> 'Let a man examine himself, and so let him eat of that bread and drink of that cup.'"

<sup>1</sup> Church Dictionary, by Dr. Hook.

## SUBJECT XVIII.

UNION BETWEEN CHRIST  
AND HIS CHURCH. (Q)

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EPH. 1. 3.

*Blessed be the God and Father of our Lord Jesus Christ,  
who hath blessed us with all spiritual blessings in  
heavenly places in Christ.*

THE right understanding of this Subject is the key to unlock many difficulties, by which the mind of the sincere Christian might otherwise be disturbed. The whole of the work, which God has revealed as accomplished in the Lord Jesus, the Christ, has its first, and its ultimate, importance in connection with this incomprehensible

(Q) I was permitted the privilege of receiving a very extended series of Texts upon this Subject, more than twenty years ago, from two Sisters, who compiled them. They were afterwards printed in a little manual, called "Scripture References." See also Polhill's "Mystical Union"—Reynolds' "Life of Christ" (folio), page 241.

subject. "It is through the channel of the Union (says an old writer); it is in and through the Union of Christ Jesus and the Church, that the immense ocean of mercy and goodness in Deity flows out for Time and for Eternity."

The subject varies in its comparisons, but ever preserves its original design. The Bond of the Union is FAITH; the mysterious agent is THE HOLY GHOST; the seals are BAPTISM, and the SUPPER OF THE LORD.

THERE IS THE ETERNAL UNION.—Love announced, as before the foundation of the world: Love is the origin, in the Divine mind, for all blessing—

GOD IS LOVE<sup>1</sup>.

Compare John xvii. 23, last clause, with xvii. 24.

THERE IS A FEDERAL UNION.—A Union shewn forth under Covenant: as Union with the FIRST ADAM entailed *his* loss, Union with the SECOND ADAM entailed *his* blessing. Union with Christ, is Union with Him who is God and Man in one person. Were He only GOD, the Union of a fallen creature to Him would be

<sup>1</sup> 1 John iv. 8.



impossible ; because it would be without a mediator : were He only MAN, the Union would be to no purpose ; because, being but a creature, He would be incapable of being a mediator : but GOD AND MAN, IN ONE CHRIST, He is the COVENANT HEAD.

THERE IS A LEGAL UNION.—It is as the Debtor and Bondsman are one. The Church the DEBTOR, the Lord, the Christ, THE SURETY. HE laying himself open to *her* Debts ; and SHE looking only to *Him* for their liquidation.

THERE IS A SPIRITUAL UNION.—It is set forth in Husband and Wife : their mutual interests—HE partaking of all that concerns her, SHE partaking of all that concerns him : HE, fashioned like her, partaking of her flesh and blood, taking her Sins as his own ; sympathising in her temptations and afflictions ; SHE partaking of his Blood, his Righteousness, his Fulness, of his Promises, of his Names, of his Titles.

THERE IS A VITAL UNION.—The Church derives her Life FROM the Father, IN the Son, BY the Holy Ghost. *In* the Son, and *through* the Holy Ghost, Faith works. The gift of Life is *in* Jesus, *from* the Father. It is *by* Jesus, *through* the Spirit.

**THERE IS A FRUITFUL UNION.**—Whenever there is the Abiding of Faith, there is the fruit of the Spirit:—

**LOVE, JOY, PEACE, LONGSUFFERING, GENTLENESS,  
MEEKNESS, FAITH, TEMPERANCE<sup>1</sup>.**

<sup>1</sup> Galatians v. 22, 23.

## SUBJECT XIX.

## THE CHURCHMAN'S CALLS.

REV. III. 20.

*Behold, I stand at the door, and knock : if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.*

THE idea which I wish to convey to you upon this, and THE SIX FOLLOWING SUBJECTS, is, That the Baptized member of the Universal and Apostolic Church is responsible to God, who has brought him into this privileged state, for the Use or Abuse of what he is permitted to receive, as a member of the same.

In respect to the "CHURCHMAN'S CALLS," the baptized person has to remember, that God has prepared blessings innumerable for His creatures ; that God has revealed it to be His will, that Mercy should be made known, and Eternal Glory the reward ; *but*, that *Man* is still to be

dealt with as a responsible being ; as a willing agent.

The text at the head of this Subject, is one of those that are full of Love, Gentleness, and Condescension. Here is an idea conveyed of the enduring patience of God, though under repeated refusal—an anxious waiting ; a persevering longing ; a readiness to meet the slightest response. We have *nothing* to do with God's secret purposes ; we have *every thing* to do with God's revealed purposes.

THE DOOR is, the Heart of Man. Do convictions of sin ? want of happiness ? Does prosperity ? The good news of the Kingdom of God ? Do these, or any other appeal, meet the ear of Man's heart ? THEY ARE THE "CALLS OF GOD," to open the Heart, and receive Him. THE TERMS for the reception of the Blessing, is declared, thus—"Open the Door ;" and the consequent Promise is then added—God enters by His Spirit ; the understanding is enlightened, the heart softened, the mind enlarged, the character improved. Such a communication of Love from the Deity to Creature, is here promised to all who obey this Call, as no man can conceive, nor mortal language convey.

64      *The Churchman's Calls.*

*Difficulties* are lulled—

BE STILL, AND KNOW THAT I AM GOD<sup>1</sup>.

*Questions* and *fears* are met—

MY KINGDOM IS NOT OF THIS WORLD<sup>2</sup>.

*Importunate longings* are soothed—

WHAT I DO THOU KNOWEST NOT NOW, BUT THOU  
SHALT KNOW HEREAFTER<sup>3</sup>.

MY FELLOW CHRISTIAN, meditate calmly and seriously upon the many and solemn Calls which you have received : do not lightly value what God condescends to make known.

To those who have given heed to, or who shall hereafter reflect upon, and obey the Call of God, *Remember, for your comfort,*

*Silent breathings* upon the Master's bosom, have been oftentimes answered by secret whispers,

IT IS I, BE NOT AFRAID<sup>4</sup>.

WHEN THOU PASSEST THROUGH THE WATERS, I WILL BE WITH THEE ; AND THROUGH THE RIVERS, THEY SHALL NOT OVERFLOW THEE : WHEN THOU WALKEST THROUGH THE FIRE, THOU SHALT NOT BE BURNED ; NEITHER SHALL THE FLAME KINDLE UPON THEE<sup>5</sup>.

*Bitter tears* of genuine repentance are wiped

<sup>1</sup> Psalm xlv. 10.      <sup>2</sup> John xviii. 36.      <sup>3</sup> John xiii. 7.

<sup>4</sup> John vi. 20.

<sup>5</sup> Isaiah xliii. 2.

away, when there is no fellow creature's eye to see, ear to hear, nor mocking tongue to reveal.

I, EVEN I, AM HE THAT BLOTTETH OUT THY TRANSGRESSIONS FOR MINE OWN SAKE, AND WILL NOT REMEMBER THY SINS<sup>1</sup>.

*Heart-broken confessions* are tenderly met—

GO THY WAY; SIN NO MORE, LEST A WORSE THING COME UNTO THEE<sup>2</sup>.

*Doubts, and fears, and upbraiding suggestions from Satan*, are here examined with tender sympathy, and longsuffering patience.

FEAR THOU NOT; FOR I AM WITH THEE: BE NOT DISMAYED; FOR I AM THY GOD: I WILL STRENGTHEN THEE; YEA, I WILL HELP THEE; YEA, I WILL UPHOLD THEE WITH THE RIGHT HAND OF MY RIGHTEOUSNESS<sup>3</sup>.

And while the Christian ought never to forget, that, as the Call to the Crown is under the Cross, and it is his duty to obey and follow, so will he ever find, that warnings, comforts, and encouragements will be supplied, without fail, out of the storehouse of INFINITE LOVE, adapted to their purposes by INFINITE WISDOM, and effectually secured under the control of INFINITE POWER.(R)

<sup>1</sup> Isaiah xliii. 25.    <sup>2</sup> John v. 14.    <sup>3</sup> Isaiah xli. 10.

(R) This exquisite sentence is from the Works of the late Dr. (Cæsar) Malan of Geneva:—"La couronne de la vie n'est visible que dans la lumière de l'obéissance."

## SUBJECT XX.

*THE CHURCHMAN'S DUTIES.*

LUKE XIX. 13.

*Occupy till I come.*

THE right understanding of the Position which every Member of the Church of Christ, respectively, is appointed to hold, is most important, for the well-being of the whole.

If, IN A BUILDING, the various parts were to change their respective adapted positions, nothing would be more unseemly, and nothing would more tend to the utter destruction and disfigurement of the most beautifully-designed structure.

If, IN A BODY, the eye and the hand, the foot and the ear, were to change places, nothing could be more disfiguring, or more entirely inappropriate to their respective functions. But *each*, and *all*, in their proper places, have an appropriate purpose to fulfil ; and, for the perfection

of the whole, the relative position is to be occupied by *each*, in subordination to the glory and end intended. This is what I wish to convey, in respect to the "CHURCHMAN'S DUTIES."

*Every human being has a responsible duty*; and, no one is obedient to the law of God—that is, no one loves God with all his heart, and his neighbour as himself<sup>1</sup>, if he does not endeavour, to the best of his power, to perform the assigned Duty for which he is responsible; whether it be—the Sovereign to the Subjects, the Parent to the Children, the Master to the Servants; or, *vice versâ*. Man, to fellow Man—ALL have a duty to ALL.

When Our Lord Jesus Christ ascended into Heaven, He left certain Duties and Services to be observed in the Church, till He should return again. These were connected with RELATIVE DUTIES. Different Talents were left to be employed for the Glory of the Head of the Church, and a Return is expected, correspondent with the advantages possessed. RELATIVE GIFTS, or PERSONAL GIFTS—such as those of Hearing, Seeing, Speaking, Health, Influence, Wealth, Rank, Intellectual Powers, Outward Means of Grace—all these, and many more, might be

<sup>1</sup> Luke x. 27.



enumerated, for the purpose of shewing forth the idea that is desired to be conveyed ; viz. *that the command is imperative, and binding upon all, high or low, rich or poor, old or young, male or female,*

“OCCUPY TILL I COME.”

It is not only a question, whether we have *abused the trust*, by misusing it, but also, *have we suffered it to remain Idle?*

AGAIN—Let no one imagine that any are placed in this World, without an *Object* to be served, a *Duty* to perform, a *Character* to sustain, a *Privilege* to uphold.

*The greatest sufferer*, on a bed of a long enduring sickness, may teach such a lesson of Patience, as never, in Health, could it have expressed.

*The most active and zealous* may have to teach a lesson of self-denial, which the lethargic might otherwise never have been able to comprehend ; and yet, perhaps, the inward sighing of the heart of each may be against themselves, in exact proportion in which they may be doing most good to others.

But let no one judge another in any matter : let each occupy himself with his own Talent, seeking to edify the whole body in love. If called upon so to do,—“Bear ye one another’s

burdens, and so fulfil the law of Christ<sup>1</sup>:” but, “Be not found a busybody in other men’s matters<sup>2</sup>.”

<sup>1</sup> Gal. vi 2.

<sup>2</sup> 1 Pet. iv. 15.

It seems to me that all Christians are one family by the beautiful illustration in use of the word *oikos*, and its compounds.

There is one body, and one Spirit, Eph. iv. 4.

1. The Church is called the *oikos*, 1 Tim. iii. 15; Heb. iii. 6; 1 Pet. iv. 17.

2. Christ is called *οικοδεσπότης*, Matt. x. 25.

3. The members are called *οικιακοί*, Matt. x. 25; and *οἰκεῖοι*, Gal. vi. 10; Eph. ii. 10.

4. To instruct them is, *οικοδομεῖν*, and their instruction is, *οικοδομή*, Eph. iv. 16.

5. They that have the rule over them are called *οἰκονόμοι*, 1 Cor. iv. 1; Tit. i. 7; 1 Pet. iv. 10.

6. The gracious supply of their wants is called *οἰκονομία*, Eph. iii. 2.

7. The Spirit that directs them is said, *οἰκεῖν ἐν ὑμῖν*, Rom. viii. 9.

8. Their abode, Heaven, is called *οἰκητήριον*, 2 Cor. v. 2.

9. Unbelievers are called *πάροικοι*, Eph. ii. 19.

## SUBJECT XXI.

*THE CHURCHMAN'S PEACE.*

ISAIAH xxvi. 3, 4.

*Thou wilt keep him in perfect peace, whose mind is stayed on thee : because he trusteth in thee. Trust ye in the Lord for ever : for in the Lord Jehovah is everlasting strength.*

THERE is a constant aim, in the Inspired Revelation of the Divine Love, to make Man happy, for time, and for eternity. (s) (Subject II.)

The portion of Holy Scripture, which stands at the head of this subject, directs attention to **THREE** most important matters.

(s) The first Lesson that Pilgrims should learn is the difficulty of remembering, that,—

1. The way is marked out,
2. Every step appointed,
3. and, By Whom ?

May you keep this ever in mind—

1. A Remedy ever at hand,
2. A rich consolation in every time of need,
3. A Song of Rejoicing when any good befalls.—C. H. N.

I. THE FOUNDATION, upon which the mind stays—"THEE."

II. THE PEACE, that consequently exists—"PERFECT."

III. THE SECURITY, unqua'ifiedly asserted—"KEPT."

I. The Churchman's Peace rests on THE FOUNDATION—

God, in Christ, reconciling the world unto himself<sup>1</sup>;

God, so loving the world, as to give His Son<sup>2</sup>;

God, sending Ambassadors to proclaim Peace made<sup>3</sup>.

II. The Churchman's Peace is PERFECT.

Perfection can only proceed from perfection  
—Jehovah cannot exhibit an imperfect work;

Perfect Peace is the consequent of a perfect work;

Perfect work from a perfect Source.

Perfect in its *principle*,—In Me ye shall have peace<sup>4</sup>;

<sup>1</sup> 2 Cor. v. 19.

<sup>2</sup> John iii. 16.

<sup>3</sup> 2 Cor. v. 20.

<sup>4</sup> John xvi. 33.

Perfect in its *development*,—He made Peace<sup>1</sup> ;  
 Perfect in its *consequences*,—Peace with God,  
 through the blood of Jesus<sup>2</sup> ;  
 Peace complete — Peace abiding — Peace  
 abundant.

### III.—The Churchman's Peace, is, SECURE.

It is JEHOVAH that keeps it ; it is of the same security as is the Incorruptible Inheritance.<sup>3</sup> There is no other way for Peace with God, but by, and in, Him, *who made Peace* by the blood of His cross.<sup>4</sup>—*Prayer* is the channel—*Faith* is the hand—*Jesus* is the means.

BE WARNED !

You are not happy *now* (Subject II.).

Can you be happy *hereafter* ?

Seek not *to make your Peace* with God, which you can never effect, but, ask of God the Holy Ghost, in fervent prayer, to teach and guide you to lay hold, by Faith, upon that blessed and only Saviour, *in, and by, whom alone is Peace made*, through His most precious blood.

BE CAUTIONED !

If you neglect the *channel*, Prayer ; if you

<sup>1</sup> Col. i. 20.    <sup>2</sup> Rom. v. 1.    <sup>3</sup> 1 Pet. i. 5.    <sup>4</sup> Col. i. 20.

do not exercise the *hand*, Faith ; if you despise the only *means*, Jesus, the Christ ; REMEMBER that, *Here*, refusing, disregarding, setting at nought, and despising,—*Hereafter* the righteous judgment of God may laugh and mock when your fear cometh <sup>1</sup>, when that which is threatened will be accomplished.

“THERE IS NO PEACE, SAITH THE LORD, UNTO THE  
WICKED <sup>2</sup>.”

BE ENCOURAGED !

If you seek and ask for the Holy Spirit to guide and direct you <sup>3</sup>, you will be led to the Prince of peace. HE will speak Peace—“The Peace of God, which passeth all understanding, shall keep your heart and mind, through Christ Jesus <sup>4</sup>.”

<sup>1</sup> Prov. i. 24-33.

<sup>2</sup> Isaiah xlviii. 22.

<sup>3</sup> Luke xi. 13.

<sup>4</sup> Phil. iv. 7.

## SUBJECT XXII.

*THE CHURCHMAN'S  
CHARACTER.*

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MICAHA VI. 8.

*He hath shewed thee, O man, what is good; and what  
doth the Lord require of thee, but to do justly, to love  
mercy, and to walk humbly with thy God.*

THE FOUNDATION, upon which the Churchman builds his happiness, is, THE LORD JESUS, THE CHRIST. As he has been baptized into His death, and been brought into a state of salvation by the pious obedience of his parents, who presented him at the Font of Regeneration, and transferred him thus out of their natural arms into the spiritual embrace of the Church, he recognises himself as one, “not to be ashamed to confess the faith of Christ crucified, but manfully to fight under His banner against sin, the world, and the flesh; and to continue

Christ's faithful soldier and servant unto his life's end."

He remembers his solemn Confirmation Vows, and the rich blessings poured out upon him at that sacred season. He knows that he stands in the world as one set apart for a service, which is *delicate* in its management, *special* in its observance, *constant* in its obedience, and *infallibly rewarded* by the grace and unmerited favour of Him, in whose service he is engaged. The resistance that he has ever to offer, is, to the combined attacks of the delusions of the world, the debasing allurements of the flesh, and the reiterated temptations of the Devil; *but*, the power, through the use of which he knows that these combined oppositions can be successfully met, is not his own—OH, No! He knows that his own strength is perfect weakness; therefore he calls, in PRAYER, for Aid. This is the CHANNEL through which that help flows down. The *Instrumentality* is, the INTERCESSION OF CHRIST; and the *power* is, the STRENGTH OF GOD THE HOLY GHOST. The view, before him, is the Kingdom of God, and of His Christ<sup>1</sup>. All his thoughts and hopes are thereon concentrated. The strengthening and comforting

<sup>1</sup> Rev. xi.15.



supply by which he is sustained, while passing through this wilderness world, is, "The Body and Blood of Christ, which is verily and indeed taken and received, by the faithful, in the Lord's Supper <sup>1</sup>." And he rejoices, day by day, in the privilege of receiving these elements of Bread and Wine, in full remembrance, that, "as oft as he eats this bread, and drinks this cup, he shews forth the Lord's Death, *till* He comes <sup>2</sup>."

If he has *talents*, higher than those which belong to his neighbour, they are but lent to him : he feels that they are dangerous to possess—he prays to use them, not for self-importance, but, that God may be glorified in them. If he has *strength*, his object is, to exercise the power entrusted to him for the good of his fellow-man.

*His acknowledged Duty*, is, To Love God ; and his Neighbour as himself<sup>3</sup>.

*His Prayerful Aim* is, to press forward ; doing his duty in the state of life, in which it has pleased God to call him<sup>4</sup>, aware of the Satanic snares by which his path is habitually beset ; but, equally aware that the Light of Divine Truth will ever shine clear enough to expose them. He blesses God for the Catholic and Apostolic Church, in

<sup>1</sup> Church Catechism.<sup>7</sup>    <sup>2</sup> 1 Cor. xi. 26.

<sup>3</sup> Luke x. 27.

<sup>4</sup> Church Catechism.

which He has graciously established His worship. He recognises the ordinances of Christ, and of the Church, as the privileges and duties of the Churchman. The Love, that indwells his soul, for Him, who hath so loved him, bursts forth in rich and abundant streams towards those who are *loved* of the same Heavenly Father, *redeemed* of the same gracious Saviour, *guided and blessed* of the same Holy Comforter<sup>1</sup>.

<sup>1</sup> 1 John iv. 11.

SUBJECT XXIII.

*THE CHURCHMAN'S  
PRACTICE.*

---

I PETER II. 21.

*For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps.*

ST. JOHN THE EVANGELIST writes thus, in his First Epistle, chap. ii. ver. 6 :—

“HE THAT SAITH HE ABIDETH IN HIM (*that is, in Christ*), OUGHT HIMSELF ALSO SO TO WALK, EVEN AS HE WALKED.”

*The Model* from which Christianity should be drawn, *the Example* after which every Christian should aim, *the Pattern* by which every Christian should be guided, is, THE LORD JESUS CHRIST.

No Model, no Example, no Pattern, could be exhibited from Jehovah to Man, but perfect.—

THE LIVING DEVELOPMENT OF PERFECT CHRISTIANITY, WAS BY THE GOD-MAN JESUS, THE CHRIST.

In the Character HE exhibited, and, consequently, in the Example which He placed before His Church to follow, there are the two-fold peculiarities which mark—

I. HIS OWN SPECIFIC CONDUCT.

II. THOSE WHICH EXHIBIT HIS FEELINGS TOWARDS OTHERS ; or, in other words—There are *some parts* in the Example of Christ which affect himself, and *some* which affect others : of those which AFFECT HIMSELF, we are permitted respectfully to trace—

His Despising of all Earthly Grandeur and Honours ;

His Subjection to Parental and Lawful Authority ;

The Employment of His Time ;

His Habit of Prayer.

Of those which AFFECT OTHERS, we may humbly and gratefully observe—

His Tenderness to Unbelief ;

His Condescension and Humility ;

His Meekness under Injury and Reproach ;

His Forbearance under Provocation ;

His Patience under Affliction.

In truth, throughout the whole course of His blessed career—

THE WILL of His Father was His aim ;  
THE SUPPORT of His Father was His prayer ;  
THE BLESSING of His Father was His reward.

This should be the *Churchman's Practice*, and to this end let us pray—

“ O ! Lord, we beseech Thee mercifully to hear the prayers of Thy people which call upon Thee ; and grant, that they may both *perceive* and *know* what things they ought to do ; and also may have *grace* and *power* faithfully to fulfil the same, through Jesus Christ, our Lord.—Amen <sup>1</sup>. ”

<sup>1</sup> Collect for the First Sunday after the Epiphany.

## SUBJECT XXIV.

*THE CHURCHMAN'S  
COMFORT.*

---

1 THESS. IV. 13-18.

. . . . . *Wherefore comfort one another with these words.*

THERE can be no doubt, that the first idea of COMFORT, by the which the mind of a Christian is impressed, originates from THE HOLY GHOST THE COMFORTER ; who, when the soul is groaning under the sense of indwelling sin, or from any other Spiritual cause, graciously applies, by Faith in the Blood of Atonement, some such precious Balm, as—

“ THY SINS AND THINE INIQUITIES WILL I REMEMBER  
NO MORE<sup>1</sup>. ”

But, methinks, while this is personal, and most precious, it is but Introductory to the higher

<sup>1</sup> Hebrews viii. 12.

measure of that Comfort, upon which the eye of every Baptized member of the Universal Church is yet further privileged to rest.

Our Blessed Lord instructs, concerning His Kingdom (Subject IV.)—

“MY KINGDOM IS NOT OF THIS WORLD<sup>1</sup>.”

The Subjects of it live here by Faith, expecting the day when they will enjoy it by sight<sup>2</sup>. The Heart is, primarily, here its seat. This Earth will be the glorious platform for its grand display. It is against this hope that every weapon of Satanic artillery is directed; because the looking for, and hasting unto, its glorious fulfilment<sup>3</sup>, is the grand lever by which HIS kingdom is now overturned in the heart of every one to whom the blessed prospect is made known. *Faith*, in the fulness of the Atoning Blood of Jesus, and in the Completeness of that Righteousness which is in the Obedience of Jesus; *an habitual aim* to crucify and to mortify every evil and corrupt affection, and to live as becomes those who are waiting for their Lord:—These are the characteristic features of those whose alone Comfort is bound up in the thought, “When

<sup>1</sup> John xviii. 36.

<sup>2</sup> 2 Cor. iv. 17, 18.

<sup>3</sup> 2 Pet. iii. 12.

will my Lord come again ?” When He does come—

“ JACOB SHALL REJOICE, AND ISRAEL SHALL BE GLAD<sup>1</sup>.”

But, of its minute detail, in connection with the Return of the Jews to their own Land, and, their Conversion, we cannot speak particularly.

*Now*, all creation groans—*all* is disjointed ; nothing answers its designed end. The best-planned schemes disappoint our hopes ; our very comforts occasion our trials, and our joys bring sorrows. Long has the harp of Nature lain by untuned. Sin has marred all happiness ; and age after age, every observant eye, every feeling heart, every Scripturally-instructed mind, has been constrained to confess—

“ THE WHOLE CREATION GROANETH AND TRAVAILETH  
IN PAIN TOGETHER UNTIL NOW<sup>2</sup>.”

BUT, is there *no* arm, mighty to turn the current of woe, so that Nature's Fields be not *for ever* deluged ? Are thorns and briars, the sad mementos of the Adamic fall, *ever* to continue, and Satan to triumph *ever* over that which the language of Omnipotence pronounced “ VERY GOOD<sup>3</sup> ” ?

<sup>1</sup> Psalm liii. 6.

<sup>2</sup> Rom. viii. 22.

<sup>3</sup> Gen. i. 31.



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THE COMFORT OF THE CHURCHMAN LIES IN THE ASSURED CERTAINTY OF HIS LORD'S RETURN<sup>1</sup>. It is *in this Hope* he is weaned from sin; it is *through this source of Comfort* that rebellious sorrow and careless inactivity are alike rejected by the Churchman's mind<sup>2</sup>.

<sup>1</sup> 1 Thess. iv. 13-18.    <sup>2</sup> 2 Pet. iii. (the whole chapter).

## SUBJECT XXV.

*THE CHURCHMAN'S  
SUBORDINATION.*

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ROM. XIII. 1.

*Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.*

It is the constant aim of Satan, the enemy of God and Man, to enlist mankind to fight against the great Truth of this Text, in the *three* important stations which every one respectively is called upon to occupy, whether IN A NATION, IN THE CHURCH, OR IN A FAMILY.

UNION and COHESION, are of the Author of all Good.

DISUNION and SEPARATION, are of the Promoter of all Evil.

The design of the Author of all Good, is for

## 86 *The Churchman's Subordination.*

the Happiness of Man—to inculcate Humility,  
in Obedience—

“BLESSED ARE THE MEEK, FOR THEY SHALL INHERIT  
THE EARTH<sup>1</sup>.”

The aim of the Promoter of all Evil, is for  
the Misery of Man—to foster Pride, in Re-  
bellion—

“YE SHALL BE AS GODS<sup>2</sup>.”

The SYSTEM of DIVINE GOVERNMENT is,  
entirely opposed to the SYSTEM of SATANIC  
GOVERNMENT, whether IN ITS PRINCIPLE, ITS  
EFFECT, or ITS END.

The PRINCIPLE of Divine Government, is,  
to preserve ONENESS—to stand upon revealed  
Superiority.

As this is preserved,  
THE EFFECT is, Subordination.  
THE END is, Order.

The PRINCIPLE of Satanic Government, is  
to foster Separation—to extend upon Professed  
Equality.

As this is attempted,  
THE EFFECT is, Insubordination.  
THE END is, Confusion.

<sup>1</sup> Matt. v. 5.

<sup>2</sup> Gen. iii. 5.

## *The Churchman's Subordination.* 87

The Churchman has a solemn respect and reverence for this fundamental Law of God—ONENESS—in the several positions which he finds himself called upon to occupy in society,

Whether as a *Subject* to the “King, as Governor<sup>1</sup>” of his Country ;

Whether as a *Member of the Church of Christ* ;

Whether as a *Relation* in Domestic Life.

Or, if I may be allowed to put it in THREE words—the Churchman has respect to the SYSTEM OF GOVERNMENT, revealed as it is in the Word of God, and manifestative of the Rule of God in the World,

NATIONALLY—ECCLESIASTICALLY—RELATIVELY.

NATIONALLY,

MONARCHICAL RULE is, OF GOD ; and Happiness follows.

DEMOCRATIC RULE is, OF SATAN ; and Misery ensues.

GOD, “*the Creator and Preserver of all Mankind*,” is the Source of Legitimate Power.

Monarchy shews it forth—

“BY ME KINGS REIGN, AND PRINCES DECREE JUSTICE<sup>2</sup>.”

<sup>1</sup> The 1st and 2nd Collect for the King, in the Communion Service.

<sup>2</sup> Prov. viii. 15.

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SATAN, *the Enemy of all Mankind,*

“THE SPIRIT THAT NOW WORKETH IN THE CHILDREN  
OF DISOBEDIENCE<sup>1</sup>,”

aims to teach, that the People are the Source of  
Power.

Democracy shews it forth—

“WHO IS THE LORD, THAT WE SHOULD OBEY HIM? WE  
WILL NOT HAVE THIS MAN TO REIGN OVER US<sup>2</sup>.”

It is upon this grand and glorious Foundation, that the Monarchical System in England is based, and against the *principle* of which, hitherto, by the preserving care of Almighty God, every effort of infidelity and democracy has signally failed. *The effect* is subordination. The People acknowledging the Ruler, as RULING FOR GOD; the prayer is, “That we and all his subjects, duly considering whose authority he hath, may faithfully serve, honour, and humbly obey him, *in thee, and for thee*, according to thy blessed word and ordinance<sup>3</sup>.” If errors arise, Prayer is the weapon of the Church, to “bring into the way of truth all such as have erred, and are deceived.<sup>4</sup>” Humiliation for national and personal sin is the course to follow, through

<sup>1</sup> Eph. ii. 2.

<sup>2</sup> Luke xix. 14.

<sup>3</sup> Collect for the Queen, in Communion Service.

<sup>4</sup> Litany of the Church of England.

## *The Churchman's Subordination.* 89

which the error may be corrected, the evil of the misrule averted. The Churchman marks the Satanic encroachments upon the land, if happy and social allegiance to the one Ruler is not preserved: these encroachments being ordinarily under the specious and flimsy guise of "more liberal views," and "a desire for greater public benefit." But the Churchman is not blind to the fact, that such as these, "who give heed to seducing spirits, and doctrines of devils"<sup>1</sup>—these reckless and restless promoters of equalising principles—are ever more strenuous in their exertions to *debase the higher* classes, rather than to *exalt the lower*, to their own standard and condition; and thus, he is satisfied, that any departure from the safe and sound principles of the Word of God would inevitably entail, and *End* in, anarchy and confusion.(T)"

<sup>1</sup> 1 Tim. iv. 1.—Influence of Democracy, by an American. Parker, 1835.

(T) Since these lines were in type, I have met with a passage in the Preface of "*Grant's Bampton Lectures*," p. 17, 2d Edit., which so confirms the idea I have ventured here to sketch, that I cannot refrain from presenting it to the reader (apologising to the author for so doing without an opportunity of requesting his permission). Referring to the propagation of the Gospel by the Church, the Rev. Author remarks:

"If the Church do not propagate the Gospel, other self-appointed teachers will; and although Christianity, however made known, would be a gain to the heathen, yet we cannot shut our

## ECCLESIASTICALLY,

The Churchman views the Episcopal Rule as the appointed ordinance of the Word of God. The Ministers and Stewards of the Mysteries of God are under that one Episcopal jurisdiction. In this light, viewing the Preservation of the *Principle* of Superiority, the *Effect* is, cheerful and thankful obedience, each and every one, clergyman and layman, following the guidance, and acting up to the Duty, respectively assigned. And the *End* is that blessed order, which renders the whole Establishment harmonious (where it is observed); to the promotion of peace and righteousness of life amongst a body, edifying itself in Love<sup>1</sup>.

eyes to the ills likely to arise from its being planted by uncommissioned and rival bodies. They will multiply their private opinions and divisions among their Pagan converts; and in our Colonies they will spread their *dissocialising principles, which, whether developed in the form of independence in religion, or republicanism in politics, are destructive of the national life of kingdoms; elements of disturbance* will ever be agitating these infant settlements, the effects of which will be felt in their reflex upon the mother country: so that, setting aside the grounds of religious obligation, merely on rational considerations, the Church cannot choose but meet this newly-risen, but ever-growing evil, and, carrying her *Divine System* into foreign settlements, secure the *Christianity and the true social organisation* of these future nations."

<sup>1</sup> The evils resulting from other systems may be read in "Letters to a Dissenting Minister," and, "The Autobiography of a Dissenting Minister," by L. S. E.—Rivingtons.

RELATIVELY,

The Churchman never loses sight of the *Principle of Headship* in a Family ;—the constituted and appointed one to rule, and to govern (under God), all that are under him ; and to whom, therefore, all are subordinate in the same. The recognised superiority has *the Effect* of preserving each in their proper place, and, as long as this is maintained, the best results ensue. *The End* will be a marked excellence of conduct, in the acknowledgment by each branch of the Family, “ This is the Rule of God ; ”—whereas, whenever it is otherwise, let the insubordinate conduct and domestic misery attest <sup>1</sup>.

<sup>1</sup> Social Duties. Hatchard.

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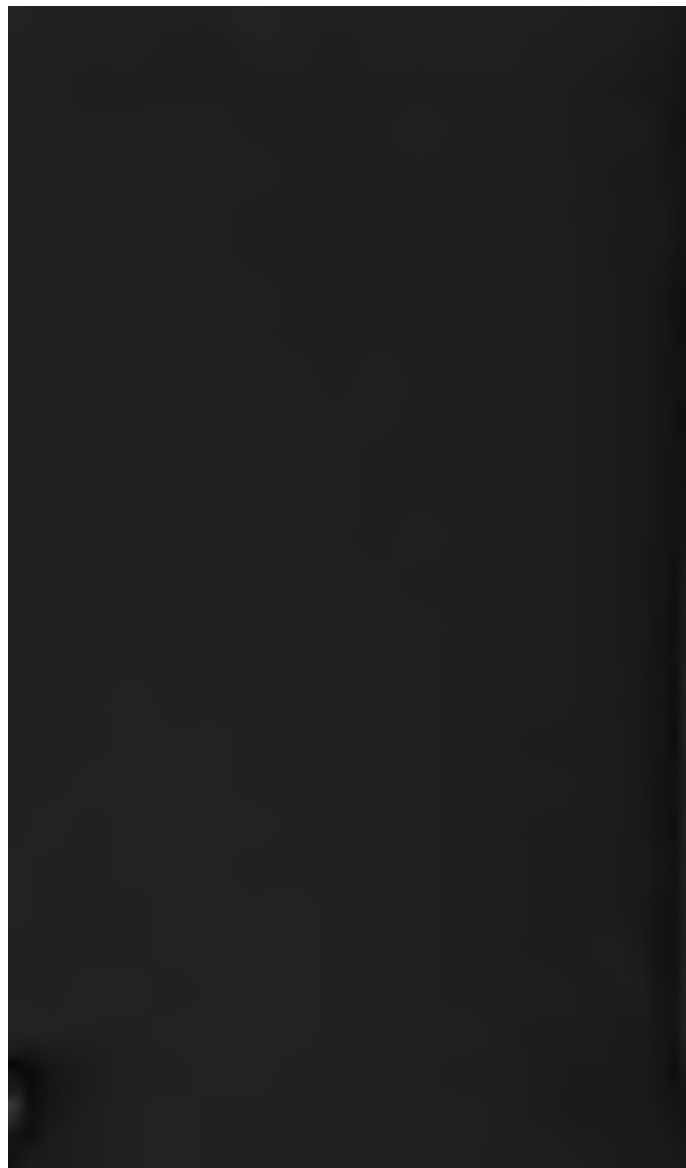


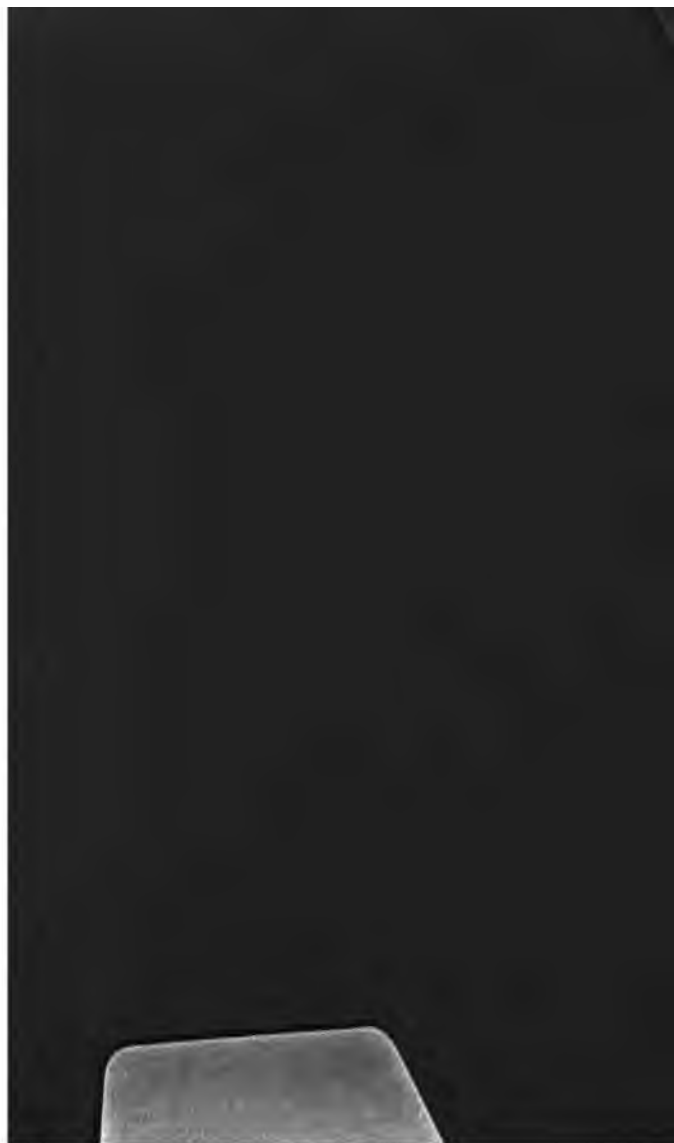


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the 1990s, the incidence of *S. flexneri* has increased in the United Kingdom [10]. In the United States, *S. flexneri* has been reported to be the most common serotype of *S. flexneri* isolated from children with acute colitis [11].

There is a paucity of data on the epidemiology of *S. flexneri* in the United Kingdom. In the 1970s, *S. flexneri* was the most commonly isolated serotype of *S. flexneri* from patients with acute colitis in the United Kingdom [12]. In the 1980s, *S. flexneri* was the most commonly isolated serotype of *S. flexneri* from patients with acute colitis in the United Kingdom [13].

In the 1990s, *S. flexneri* was the most commonly isolated serotype of *S. flexneri* from patients with acute colitis in the United Kingdom [14]. In the 2000s, *S. flexneri* was the most commonly isolated serotype of *S. flexneri* from patients with acute colitis in the United Kingdom [15].

In the 2010s, *S. flexneri* was the most commonly isolated serotype of *S. flexneri* from patients with acute colitis in the United Kingdom [16]. In the 2020s, *S. flexneri* was the most commonly isolated serotype of *S. flexneri* from patients with acute colitis in the United Kingdom [17].

In the 2030s, *S. flexneri* was the most commonly isolated serotype of *S. flexneri* from patients with acute colitis in the United Kingdom [18]. In the 2040s, *S. flexneri* was the most commonly isolated serotype of *S. flexneri* from patients with acute colitis in the United Kingdom [19].

In the 2050s, *S. flexneri* was the most commonly isolated serotype of *S. flexneri* from patients with acute colitis in the United Kingdom [20]. In the 2060s, *S. flexneri* was the most commonly isolated serotype of *S. flexneri* from patients with acute colitis in the United Kingdom [21].

In the 2070s, *S. flexneri* was the most commonly isolated serotype of *S. flexneri* from patients with acute colitis in the United Kingdom [22]. In the 2080s, *S. flexneri* was the most commonly isolated serotype of *S. flexneri* from patients with acute colitis in the United Kingdom [23].

In the 2090s, *S. flexneri* was the most commonly isolated serotype of *S. flexneri* from patients with acute colitis in the United Kingdom [24]. In the 2100s, *S. flexneri* was the most commonly isolated serotype of *S. flexneri* from patients with acute colitis in the United Kingdom [25].

In the 2110s, *S. flexneri* was the most commonly isolated serotype of *S. flexneri* from patients with acute colitis in the United Kingdom [26]. In the 2120s, *S. flexneri* was the most commonly isolated serotype of *S. flexneri* from patients with acute colitis in the United Kingdom [27].